An Exploration of Respect in Army Leadership

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RESPECT HAS BEEN a distinctive US Army value since 1778 when Frederick William Baron von Steuben noted that a US officer's first objective should be to treat his men "with every possible kindness and humanity."[1] So it was not surprising when the US Army identified respect as one of its seven values. In 1998 respect language gave the Army a powerful way to organize ongoing discussions about discrimination and harassment.[2] The previous year's headlines had been filled with allegations of appalling violations of respect. The inclusion of respect as a value along with loyalty, duty, selfless service, honor, integrity and personal courage sent a strong message that respect for others should be an integral part of US Army leadership.

The US Army Training and Doctrine Command's (TRADOC's) initial definition of respect, "treat people as they should be treated," provided little guidance for defining the characteristics of this core component of Army leadership.

Respect in FM 22-100

As the capstone leadership manual for the Army, US Army Field Manual (FM) 22-100, *Army Leadership*, gives a concrete definition of respect in Army leadership.[3] It emphasizes character, principles of Army leadership and Army values and provides a clear, understandable doctrine to guide soldiers as they strive to become and develop as "leaders of character and competence."

Despite its stated mission, FM 22-100 fails to explain how respect is unique to Army leadership and what it looks like in practice. In fact, these issues are never addressed. Its brief discussion of respect is framed in language borrowed from philosophy and management theory without considering whether that language is adequate for Army leaders. Applying respect to leaders' interpersonal skills and practical judgment—what leaders "know and do"—is never specifically explored.

Should we conclude that respect in the Army is no different from popular versions of respect? Most professional soldiers are acutely aware of a discontinuity between the Army's organizational culture and popular US culture. Official documents often refer to this disjunction as a reason for teaching Army Values, especially to new recruits.[4]

The fact that FM 22-100 leaves its readers wondering whether respect in Army leadership is the same as popular respect highlights a potentially serious operational problem. Without a clear, solid definition of respect, Army leaders cannot be expected to understand the sort of respect they are meant to exemplify.

Some sound explanations are found in FM 22-100, such as the notion that tough training does not demean subordinates. Building their capabilities and showing faith in them is "the essence of respect." Respect is "an essential component for the development of disciplined, cohesive and effective warfighting teams" that is based on trust and regard for fellow soldiers.[5] The manual also notes that team identity and the bond between leaders and subordinates spring from mutual respect as well as discipline. Nevertheless, it is difficult to know how to interpret these passages because so much of the discussion of respect in FM 22-100 is hidden in popular language about tolerance, civility and individual autonomy. So while Army Values such as selfless service and personal courage come with fairly sophisticated explanations and examples, respect is left behind.

A New Model of Respect

In most philosophical accounts, respect is framed in terms of the duty not to infringe on personal autonomy and individual rights. In popular discourse, respect usually comes in one of two flavors. The first involves admiration or deference toward another person because of some distinctive quality, charac-

teristic or role. This is the sort of respect people usually talk about earning or losing. The second turns on the idea that every person automatically has a certain status because everyone is equal in virtue of shared humanity. This sort of respect is usually spelled out in terms of negative duties—not to abuse, not to impose on or not to interfere with other people—designed to keep a respectful distance between individuals.

Since the Army identified respect as a core value amid ongoing comprehensive investigations concerning violations of respect, soldiers' discussions of respect might be framed in terms of negative duties, particularly duties not to demean or harass others. The account of respect FM 22-100 details largely fulfills that expectation by focusing on tolerance and sensitivity to diversity. Major General Morris Boyd succinctly captures the central difference between this conception of respect and popular versions: "In the Army, respect doesn't mean 'leave people alone.' True respect [between soldiers] is a willingness to commit to improve each other's abilities, with great commitment to each other and a willingness to share."[6]

Respect that includes a responsibility to improve others' abilities requires a much greater depth of knowledge about other people than versions of respect that are simply about admiration, tolerance or noninterference. This way of thinking about respect also suggests that Army leaders not only have a license but also a responsibility to reshape the practical reasoning of others. This responsibility is not to be taken lightly; it is important enough to warrant taking great personal risks in its pursuit.[7]

There is a basic tension between the sort of respect Boyd advocates and respect as it is usually presented in philosophical and popular discourse. While most popular and philosophical models equate respect with distance, Boyd's model of respect requires being close enough to be vested in one another's successes. After all, basic features of military life automatically preclude respect that is focused on individual liberty. Soldiers participate in a hierarchical institution that requires them to issue and carry out orders, and executing these orders can sometimes require great violence. From the professional soldier's viewpoint, refusals to reshape others' practical decision making through rigorous training, issuing or following orders and, in certain circumstances, carrying out violence can constitute violations of respect.[8]

Two major premises primarily shape respect in the Army. First, Army leaders have a basic responsibility to define a common project—the mission. Second, subordinates have a basic responsibility to carry out orders, work within the parameters of their commanders' intent and take responsibility for fellow soldiers in pursuit of this common project. Boyd further observes, "To understand respect in the Army, you have to focus on the asymmetry between the leader and the led. The leader has the responsibility and the authority to create a shared sense of a common project, to build a team, with empathy and intelligence. The led depend upon their leader to define this shared sense. That a leader says so matters to the people he leads. This responsibility puts you in a situation where violations of respect from the leader can be especially devastating to the trust and confidence of his soldiers."[9]

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From the perspective of a professional soldier like Boyd, the authority associated with rank and position of leadership does not preclude respect; it makes a deeper sort of respect possible. Military discipline requires elementary respect for rank and position, which amounts to recognizing authority within a military institution. Soldiers may earn and lose this sort of respect relatively easily because it is attached to various roles more than it is bestowed on an individual. This ancient form of respect creates a deeper respect that assumes responsibility for improving others and establishes an institutional framework for training and leadership. It gives Army leaders the authority they need to define a common project and build a team toward its fulfillment. Respect for authority makes deeper respect possible but can also open the door to gross violations of respect. The asymmetry between the leader and the led raises the stakes considerably, and consequences of violations of respect in this context are more significant.[10]

Respect in Army Leadership

Soldiers have their own definition of respect that reveals a sophisticated, albeit largely unexplored model, already at work. The figure synthesizes

soldiers' reflections for a new model of respect and illustrates its constitutive themes of value and attention. This model attempts to capture only one aspect of respect in the Army; it represents the components of deep respect from the Army leader's perspective.

Imagine a commander who speaks eloquently about respect for soldiers as human beings and professionals with whom he is engaged in a common mission. In practice, however, this same commander only expects, and usually gets, expressions of confidence and enthusiasm. Someone so focused on achieving his own objectives will not seek others' input and will usually discard advice. Despite what he says, this commander's commitment to respect is suspect.

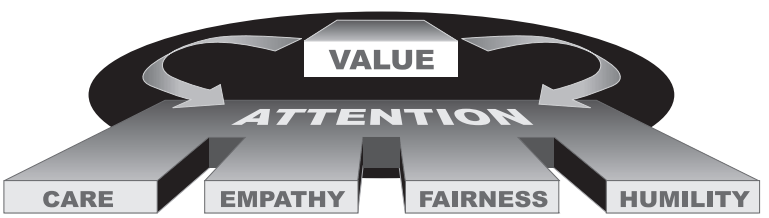
Value. Retired Lieutenant General H.G. (Pete) Taylor tells an especially moving story about one of the early lessons he learned about respect in Army leadership. Long before he commanded III Corps, his commander in Vietnam gave him a unique responsibility. When one of their soldiers was killed in action, either Taylor or his commander would unzip the body bag and look into the face of their fallen comrade. In his words, "It was a powerful reminder to see every one of your troops as individuals. At that moment, some family halfway around the globe having dinner or watching television had no idea about the hurt that was coming their way. It taught me that there are no acceptable losses in combat. And there are absolutely no acceptable losses or 'accidents' in training. That doesn't mean you're too cautious and don't put your troops in danger, but you don't accept those losses. That's completely different from the doctrine of World War I or even Hamburger Hill in Vietnam. You minimize your casualties while still accomplishing your mission."[11]

Taylor's reference to Vietnam is especially striking in this context. Whereas many senior military and political leaders concluded early in the war that the United States could prevail over North Vietnam with ual soldiers.[12] Taylor implemented these lessons ual a strategy of attrition, Taylor and many other young officers of his generation learned to appreciate the value of individ- soldiers.[12] Taylor implemented therse lessons throughout a distinguished career.

Taylor's understanding of respect in Army leadership also reaches beyond respect for human life to include a deep responsibility for improving others for the sake of the mission: "Respect and discipline are closely tied together; a military organization works on discipline. You can't just say that soldiers are grown men and women and should be able to do what they want. I once had a first sergeant tell me that he wasn't going to harass soldiers by visiting barracks on weekends. That kind of thinking focuses too much on rights and not enough on discipline and taking care of soldiers. When you talk about respect in the military, authoritarian respect has to be there first. And that's something you can demand. It's not the most important aspect, though. The most important kind of respect you get is the kind you earn through taking care of your soldiers. Ultimately, respect has to go both ways. You have to respect your subordinates, which means total acceptance of responsibility for those you lead. You have to make sure that they are fed, trained (this is most important) and not overworked. You have to balance training off with the particular needs of your soldiers."[13]

These observations highlight the essential connection with military discipline that distinguishes respect in Army leadership from other versions of respect. It is also important to note that they make no pretense of equality. Each identifies a particular quality or disposition that makes a leader more or less worthy of respect. In doing so, they pull against the FM 22-100 notion that "[not] all of your subordinates will succeed equally, but they all deserve respect."[14] Instead, Taylor suggests that everyone does not deserve the same respect. Everyone deserves basic respect as a human being, but leaders who are disciplined, authoritative and properly attentive rightfully earn a sort of respect others do not merit.[15]

Since respect is always directed at a valuable object, we should ascertain which objects are worthy of respect. This process is relatively simple when considering rank and position. The deeper sort of respect that includes a responsibility to improve others is more complicated. Taylor mentions three concepts correspond to the ways Army leaders value concepts that could potentially define this sort of respect: mission, humanity and military discipline. These




Melissa Davis

An honor guard at Fort Leavenworth National Cemetery.

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concepts correspond to the ways Army leaders value and respect their soldiers as participants in a common project (the mission), as human beings with particular needs and vulnerabilities and as professional soldiers.[16]

Taylor implies that respecting soldiers as participants in a common project and as human beings is mostly a matter of caring for them, not subjecting them to unnecessary risk and making sure they are adequately fed and trained. In 1879 Major General John Schofield pointed out that leaders who demonstrate respect are more likely to earn it from those they lead: "He who feels the respect which is due to others cannot fail to inspire in them regard for himself, while he who feels, and hence manifests, disrespect toward others, especially his inferiors, cannot fail to inspire hatred against himself."[17]

Since respect is a response to an object we value, earning subordinates' respect cannot simply be a matter of manifesting professionalism, integrity and respect. People ultimately make their own determinations about what sorts of things are valuable and which things are worthy of respect. Not everyone recognizes that human life has dignity. Many people do not value professional soldiers' qualities and skills, and many leaders do not pay adequate attention to subordinates' needs. After all, military discipline and good leadership are not natural states. Because performance evaluations depend on perceptions and judgments, they can be shaped. This idea raises the possibility that respect for soldiers as professionals can require more from a leader than a positive response to soldiers who demonstrate professional qualities and skills. Respect for soldiers as professionals can also involve establishing a climate in which the right behaviors and qualities are valued—and people who manifest these behaviors and qualities are respected.

Attention. Even when people agree that certain types of persons, behaviors or qualities are valuable and worthy of respect, they do not always agree on the same particular objects as instances or tokens of those types. To translate abstract values like respect for soldiers—as participants in a common project, as human beings with particular needs and vulnerabilities and as professionals—into practice, Army leaders must learn to focus their own and others' attention on the right features. For example, imagine a commander who speaks eloquently about respect for soldiers as human beings and professionals with whom he is engaged in a common mission. In practice, however, this same commander only expects, and usually gets, expressions of confidence and enthusiasm. Someone so focused on achieving his own objectives will not seek others' input and will usually discard advice. Despite what he says, this commander's commitment to respect is suspect—he only seems to value and care for his soldiers as mere instruments of his will.

The central idea underlying the CO2 program is that increased communication and understanding among soldiers will foster trust and unit cohesion. Soldiers engaged in ongoing, proactive dialogue will be more invested in the organization success than in old paradigms. Leaders will be more attentive to soldiers' needs and ideas. The objective is a climate in which leaders and subordinates regard and treat one another with more respect because they are appropriately attentive to each other.

Soldiers are not expendable automatons. In today's Army, individual autonomy is a professional soldier's most valuable capability. Individual M1A2 tank commanders may have as much information as their senior officers. The crew of a single Apache Longbow may be responsible for identifying hundreds of targets over a large sector of the battlefield. Although commanders issue orders and statements of intent to their soldiers, all Army leaders, whether officers or noncommissioned officers, have the authority and the responsibility to issue their own orders, carry out the units' missions and care for their soldiers. So, while soldiers are still expected to follow orders and operate within their commander's intent, the Army relies more than ever on individual soldiers to make good decisions. As a consequence, recognizing and cultivating soldiers' autonomous decision-making capabilities is essential for respect and warfighting.

Autonomous soldiers are valuable and difficult to care for because of their individual perceptions, judgments and capacity to make decisions. Army leaders must be attentive beyond simply listening to what other people say. Unfortunately, however, people often do not volunteer or cannot fully articulate what they think and feel. Respectful attention actually requires Army leaders to develop a highly sophisticated awareness of others' feelings, needs and ideas, including sensitivity to the impact of their behaviors on others. While serving as the US Military Academy (USMA) Commandant, Lieutenant General Robert F. Foley designed and implemented the Consideration of Others (CO2) Program to address this complex problem.

The program began as a forum to discuss date rape, but it quickly broadened to include a wide range of topics pertaining to respect, including equal opportunity, drug and alcohol abuse, health awareness, gender roles and chain of command responsibilities. The impact on the culture of the USMA was immediate and dramatic. The program brought many issues to the forefront for the first time, and many cadets indicated a positive impact on their own characters. With the enthusiastic support of cadet leaders and faculty, CO2 was soon established as part of the formal education program. The program included three elements: a dynamic education component centering on small-group discussions; strict enforcement to ensure that violations would not be tolerated; and an advisory committee of representatives from every unit and level of command. The advisory committee identified issues to incorporate into the program and promoted a sense of ownership among participants. Foley brought the CO2 idea with him when he assumed command of the Military District of Washington, and the program was successfully instituted throughout the district in 1997, customized by each command and staff to address its own particular needs. It has become the model for the entire Army.

CO2 may seem like an odd mechanism compared with top-down models of military instruction. The program brings small groups of 15 to 25 people from different ranks and assignments together with trained facilitators to discuss a wide range of local organizational issues. Everyone has a chance to express personal views about issues concerning harassment, insensitivity and any offensive or thoughtless behavior. These discussions focus primarily on helping group members understand each other through

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LTG Franks marches in Washington, D.C., with VII Corps after Operation *Desert Storm*.

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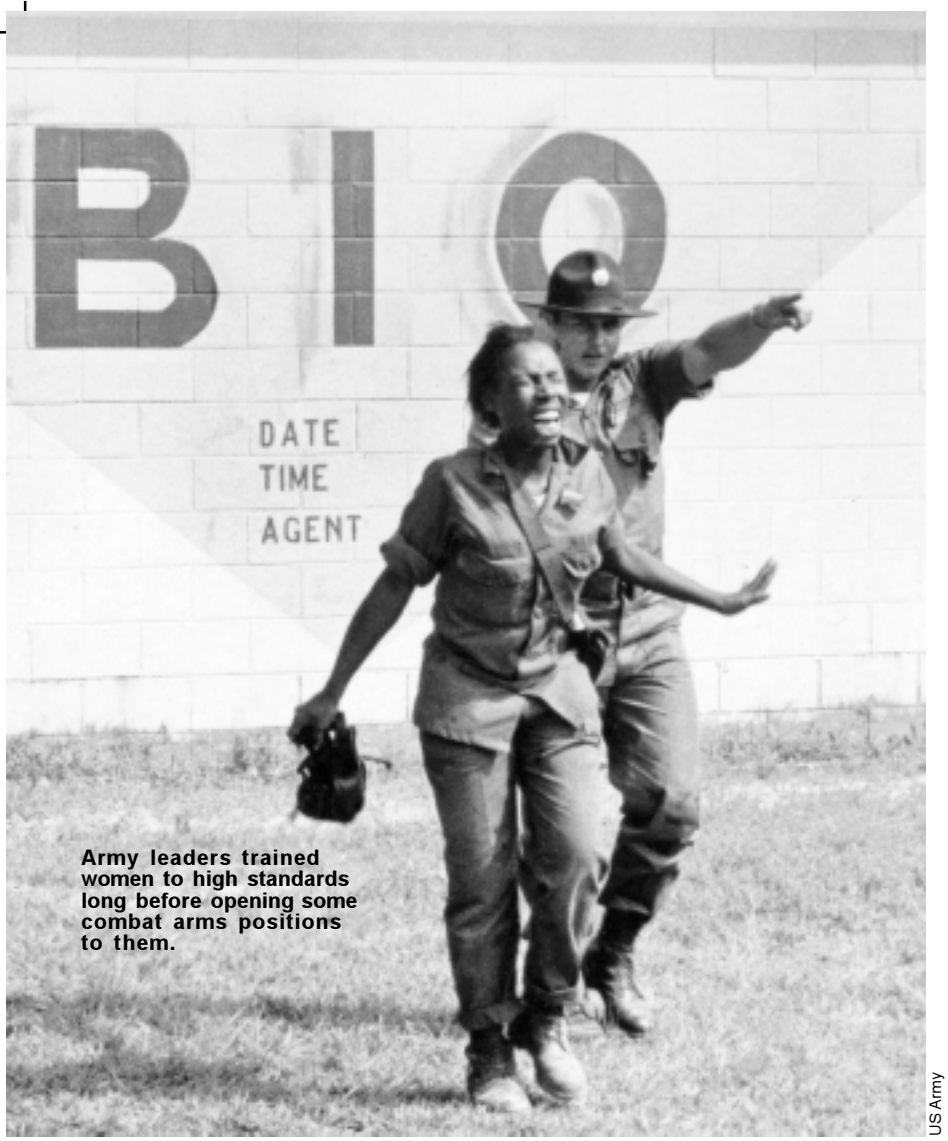
candid communication. The group also informally conducts after-action reviews to identify problem areas to address in the future. Critics might dismiss CO2 as feel-good window dressing, but Foley feels that "Soldiers in combat are motivated to accomplish the mission on the battlefield through an intense regard for their fellow soldiers. They will risk their own lives, if necessary, to prevent their comrades from getting killed or wounded. There is no limit to developing the full potential of trust and cohesion necessary in an effective fighting force if we can instill in our soldiers a high degree of consideration of others."[18]

The central idea underlying the CO2 program is that increased communication and understanding among soldiers will foster trust and unit cohesion. Soldiers engaged in ongoing, proactive dialogue will be more invested in the organization's success than in old paradigms. Leaders will be more attentive to soldiers' needs and ideas. The objective is a climate in which leaders and subordinates regard and treat one another with more respect because they are appropriately attentive to each other. But what sort of attention conveys respect for soldiers, particularly the deep sort of respect that entails taking responsibility for improving others? Soldiers identify four modes of attention with potential to define this sort of respect: care, empathy, fairness and humility.

Care. When we value something, we have an obligation to nurture and preserve it. Army leaders have historically spoken in terms of love for their soldiers. This love is, of course, different from familial love because commanders' roles are fundamentally different from parents' roles. Commanders have to be distanced enough from their soldiers to send their troops on dangerous missions.[19] Like parents, however, commanders have a basic responsibility to ensure that soldiers cultivate and develop an appreciation for the qualities and skills that enable them to be successful. This is why military discipline and thorough training are not violations of respect. Army leaders who are lax about military discipline and casual about training actually do not care enough to help their soldiers cultivate the professional qualities and skills that enable them to accomplish the mission, survive and earn the respect of other professional soldiers.



Army leaders trained women to high standards long before opening some combat arms positions to them.

US Army

A commander might deny vehemently that he has ever failed to respect the women under his command because he treats them no differently from the way he treats his own daughters or "any other woman." Such a commander probably means well, but what he fails to appreciate is that the most important question is not whether he treats female soldiers the same way he treats women in general but whether he is open to respecting them as professional soldiers.

General Thomas A. Schwartz has spent his career arguing that the scope of commanders' care should be broad: A soldier "is a member of a family, a church, club or a private organization. In order to achieve balance in his or her life, the soldier must dedicate energy to each of these teams. If we think we have exclusive rights over a soldier's time in this day and age, we are flat wrong. We must never forget that our soldiers need balance: the right balance of quality of life, training, doctrine, equipment and leadership."[20]

The idea that soldiers require balance in their lives is not what most people would expect from a corps commander. But it is worth reflecting further on the three areas Schwartz identifies as arenas in which Army leaders should manifest care for their soldiers: quality of life, training and doctrine, and leadership.

Quality of life is a broad issue, extending well beyond the concerns of most civilian managers. Most civilian managers restrict their attention to what employees do at work. So it is not surprising that a great deal more management literature has been generated recently about protecting privacy than about taking care of employees. In contrast, Schwartz argues that commanders have a broad responsibility to look after soldiers' physical and psychological well-being, especially by talking with them, making their lives predictable, being sensitive to their needs and keeping them informed. The success of a soldier's family affects not only that soldier but also the success of the Army as a whole.

Schwartz offers a unique perspective on how Army leaders can promote soldiers' autonomy while maintaining an emphasis on respect for commanders' authority: "To build appreciation for respect for persons and respect for commanders' authority, we need to build soldiers' autonomy around their trust and confidence in themselves, each other and their leaders. First of all, this requires commanders to be competent. Soldiers need to be able to respect their commanders' authority. It requires communication—our soldiers need to talk and listen more. And we need to teach delegation of authority—giving our soldiers the tools they need to be successful. I believe in 'power down' leadership. It helps commanders respect soldiers, and it helps soldiers react faster and better for themselves. We're teaching people to be team members, building their pride and confidence in the organization. Teams that fall apart lack this interdependence and trust."[21]

Notice that Schwartz begins talking about autonomy and ends talking about interdependence. A different model of autonomy is clearly at work from

the ones we typically find in philosophical and popular discussions of respect. His autonomous soldiers do not make decisions in isolation from each other; they are interdependent team members. Their training is not only about individual tactical and technical competence; it is also about developing unit cohesion by building soldiers' trust and confidence in each other. His emphasis on power-down leadership is particularly important in this context because it suggests that leaders should not think of themselves as standing outside and above their soldiers' teams looking down on them. Leaders should be integral members of their soldiers' teams, and if they care for their soldiers properly, they will not deprive them of opportunities for leadership.[22]

Empathy. The best Army leaders have a keen awareness of what is going on in their subordinates' lives and can predict their responses to situations. This kind of leader knows how to bring out the best in subordinates—when to push, when to push harder and when to back off. This kind of awareness requires a highly developed capacity for empathy. Philosophers and psychologists have offered different interpretations of empathy, but most accounts include a capacity to share others' experiences, feelings and ideas.[23] It is a way of identifying with others by sharing in their circumstances. Empathy can focus Army leaders' attention on the right objects, enabling them to make better decisions about how to listen, care and lead.

The empathy required for this sophisticated situational awareness is hard to achieve. As Lieutenant General Walter Ulmer points out, a leader's lack of self-knowledge is often the biggest obstacle to knowing what is going on in an organization: "Respect, trust and care involve lots of self-deception. Lots of people want them and think they have them but really don't. Many leaders fail in their relationships with others because they lose touch with the reality of their organizations. It is so easy for arrogance and self-centeredness to sneak into the equation. Leaders have to be attentive to the way the world looks to the people they lead. Whether or not they will be respected ultimately depends on how the world looks to others, the impact of their actions and decisions through the people's eyes who are developing respect or not."[24]

Ulmer reminds Army leaders that the respect they receive is not ultimately under their control; it turns on the significance of their qualities and actions in others' eyes. Army leaders must be in touch with subordinates' experiences, ideas and feelings to know whether their soldiers really respect them. If they lack this capacity for empathy, they will not only fail to grasp what subordinates think of them, they will also probably fail to establish and reinforce the right values in their units. Forced to depend on their own uninformed assumptions about what is important to their subordinates, leaders who lack empathy leave the door wide open for misinterpretation and misunderstanding.

Like Schwartz's and Foley's observations that leaders who convey the right attention receive more respect, Ulmer's comments can also be taken to imply that whether subordinates respect their leaders may depend on whether they trust that their leaders are appropriately attuned to their situations. To have respect for and from their subordinates, Army leaders cannot simply feel empathy for their troops; they have to communicate empathy. This idea supports Schofield's point that leaders who manifest disrespect will fail to earn their subordinates' respect. Soldiers who believe their leaders are out of touch will have less reason to take criticism and instruction well, share ideas and make an extra effort to accomplish the mission. A lack of communicated empathy hobbles Army leaders because it cuts them off from critical information about their soldiers and forces them to rely too heavily on their soldiers' respect for authority and respect for themselves to get the job done.[25]

Many leaders fail in their relationships with others because they lose touch with the reality of their organizations. It is so easy for arrogance and self-centeredness to sneak into the equation. Leaders have to be attentive to the way the world looks to the people they lead. Whether or not they will be respected ultimately depends on how the world looks to others.

Fairness. Subordinates must be able to trust and have confidence in their leaders. Leaders have a basic responsibility to ensure that their soldiers are properly trained and equipped. One of the underlying principles uniting these reflections is that commanders should fairly distribute training and attention.

Retired Command Sergeant Major George F. Minosky served as command sergeant major, 3d Brigade, 1st Cavalry Division. His perspective on fairness draws an important connection between caring and professionalism in Army leaders: "The best generals I knew were very involved with their soldiers. When you spoke to them, you knew they

were listening. They sincerely cared and they received more respect for that—more than the basic kind of respect for the position. There were also some brilliant tacticians who didn't really respect their soldiers. They'd expect their subordinates to do personal favors—even reprimand them for not doing favors. These leaders quickly lost the respect of their soldiers. I always tried to treat soldiers as equals if they were performing to the best of their ability, as professionals treat professionals. They always knew they could discuss any subject with me any time regardless of their rank, as long as they were doing their best as a professional."[26]

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What is especially striking about Minosky's reflections is the subtle connection he draws between the kind of respect soldiers earn and lose as professionals and a broader respect for soldiers as soldiers or, we might say, as participants in a shared mission. Minosky does not just say that he respected soldiers who demonstrated professionalism. It was important to him to convey that he was always willing to treat his soldiers with more respect "as professionals treat professionals" provided only that they were performing to the best of their abilities.

Minosky's idea that all soldiers should be able to earn at least some degree of respect as professionals—simply for performing to the best of their abilities—has profound implications. First, it emphasizes that fair distribution of training and attention does not mean equal; individuals will often require different kinds of attention to perform well. Second, it implies a slightly different way of thinking about the kind of respect soldiers can earn and lose. Minosky does not limit his professional respect for soldiers by race or sex. He does not limit it to soldiers who perform better than everyone else. He only limits his professional respect to soldiers who perform to the best of their own abilities. Soldiers will not succeed equally, but all soldiers are worthy of respect as professionals striving for excellence.

By focusing on the sort of respect all soldiers do not deserve, Minosky adds an important dimension to the idea that all soldiers deserve a sort of respect. The respect that Army leaders should have for all their soldiers is not merely recognizing that all soldiers have dignity and worth as human beings and as participants in a shared mission. Army leaders' respect should also include a genuine openness to the possibility that soldiers will succeed as professionals. In other words, even though not all soldiers will succeed equally as professional soldiers, all of them deserve a fair opportunity to show that they can. Affording soldiers that opportunity is an essential part of respect.

A commander might deny vehemently that he has ever failed to respect the women under his command because he treats them no differently from the way he treats his own daughters or "any other woman." Such a commander probably means well, but fails to appreciate that the most important question is not whether he treats female soldiers the same way he treats women in general but whether he respects them as professional soldiers. As Minosky notes, all soldiers deserve at least this minimal consideration. This idea bridges the gap between respect that all soldiers deserve and respect that they can earn and lose. It also puts a slightly different spin on Boyd's observation that respect in Army leadership is about making a commitment to help each other realize his or her potential.

Humility. Attention to soldiers' input cannot shape Army leaders' practical decision making unless they are sufficiently humble to pay attention to what their soldiers can contribute. Retired General Robert Shoemaker consistently manifested this sort of humility. Most Army leaders talk about subordinates' respect for leaders. Shoemaker focused first on a leader's respect for subordinates: "When I was a corps commander, I didn't usually talk in terms of respect, but I emphasized the fact that every person in the corps knew more about something than I did. I think the secret to a good Army is for everyone to do their job and have the ability to do their job well. Respect between subordinates and commanders needs to go both ways, but successful commanders have to love their troops, and they need to know what goes on with them."[27]

A critic might suggest that there is little room for humility in Army leadership because a commander's primary responsibility is to lead, not to defer to his or her subordinates. It is true that too much humility could compromise leadership. But this criticism bypasses Shoemaker's central point.

The kind of humility that characterizes his perspective is far from meekness. It looks more like Minosky's openness to what individual soldiers can contribute. To illustrate this distinction, it may be helpful to turn to the ancient Greeks.

Philosopher and tutor to Alexander the Great, Aristotle treats pride as a virtue: "Now the man is thought to be proud who thinks himself worthy of great things, being worthy of them; for he who does so beyond his deserts is a fool, but no excellent man is foolish or silly. . . . The man who thinks himself worthy of less than he is really worthy of is unduly humble, whether his deserts be great or moderate, or his deserts be small but his claims yet smaller."[28]

Aristotle's idea is that a virtuous man both deserves and claims great things because he has an accurate sense of his worth. People who think themselves worthy of more than they deserve are vain, and people who underestimate themselves are unduly humble because they lack an accurate sense of their own capabilities. While unlike later Christian accounts of pride and humility, this idea is helpful for understanding the kind of humility that permeates Shoemaker's account of Army leadership. Shoemaker exemplified humility in awareness of his limited knowledge. Nevertheless, he was sufficiently confident to shoulder the responsibilities to lead, teach and inspire his troops.

Consider what he says in the following passage: "For soldiers to respect their commander, they have to see their commander's professional competence, and they need to have faith in their commander's moral integrity; for example, that he or she would choose what is best for the Army and the nation over what seems best for themselves. Confidence is key for a soldier: in himself, in his buddies that they will do their job, and in his leaders. And one of the most important components is that he knows he can talk to his commander and that he or she will listen. In general, people don't want to disappoint their boss, especially if the commander isn't open and doesn't communicate. The most common mistake Army leaders make is not doing their own job well, which includes teaching their subordinates to do their jobs. The tendency when things go wrong is to skip several echelons of command in addressing problems. But particularly in combat, where the fog of war is real, we need soldiers who will understand their commander's intent and make good decisions."[29]

Two of Shoemaker's central points are especially worth emphasizing. First, if they do not believe that they will be heard, most subordinates will not bother to share their ideas. Soldiers need to feel confident that their leaders will be receptive to their input, and Army leaders have a great deal of control over whether soldiers feel this way. Second, like most workers in any organization, soldiers try to please their boss. If commanders focus exclusively on their own mission perspectives, their soldiers will tend to filter information accordingly. This filtering is both unavoidable and essential, but it has the potential to cut commanders off from valuable sources of information to help them ask and answer the right questions.

A solid platform of theory is critical for the long-term success of the character-development initiative because, as the differences between popular and philosophical models of respect and the professional soldiers' model of respect illustrate, the wrong models of respect can actually undermine what the Army is trying to achieve.

These points imply that Army leaders have a responsibility to cultivate humility and to communicate their openness to others' input. Putting the passage together with Shoemaker's earlier reflection about being open to subordinates' knowledge suggests a rough outline of what genuine humility in Army leadership should look like. Although undue humility or meekness can compromise leaders' abilities to fulfill their obligations, inattentiveness to what soldiers can contribute will also compromise leaders' abilities to make good decisions. Genuinely humble Army leaders must strike the appropriate balance between arrogance and meekness by being aware of their own strengths and limitations, paying attention to the resources around them and communicating openness to others' input.

Leading With Respect

The revision of FM 22-100 was an enormous project because it synthesizes a concise and understandable leadership doctrine out of complex philosophical principles and more than 200 years of experience and tradition. Army Values have been received with widespread approval, and the Army's efforts to integrate the core values into its training and leadership-development programs are impressive. However, discussions of Army Values must be substantive enough to guide leaders' practical reasoning and widespread enough to make these initiatives more than mere mottoes. A solid platform of theory

is critical for the long-term success of the character-development initiative because, as the differences between popular and philosophical models of respect and the professional soldiers' model of respect illustrate, the wrong models of respect can actually undermine what the Army is trying to achieve. The Army has a clear understanding of traditional values like duty and courage, but consensus on the elements of respect has been elusive.

Army leaders who exemplify respect value subordinates as participants in a shared project, as human beings and as professional soldiers, not merely as instruments to get things accomplished. Each of these dimensions of respect is shaped by the fundamental premise that Army leaders have a responsibility to define a common project and to improve themselves and the soldiers they lead toward fulfilling that project—not to distance themselves from their subordinates. To translate this ideal into practice, Army leaders must look beyond authoritarian models of leadership and pay careful attention to subordinates' needs, perceptions, judgments and capacities.

The sort of attention that conveys this deep respect includes care, empathy, humility and fairness. Care involves taking personal responsibility for helping soldiers perform to the best of their abilities. Army leaders must be sufficiently empathetic to grasp what is going on with individual soldiers and in the organization as a whole. Army leaders must also be humble enough to listen to subordinates' input. Finally, to fulfill their responsibilities to improve their soldiers and ultimately the Army itself, they cannot be stingy or parochial with their attention. The scope of Army leaders' attention must be broad and fair, extending to each soldier as a human being and as an individual who can contribute as a professional to the success of the mission. Separating these values into distinct components is somewhat artificial. In practice, they are interwoven to create a complex, mutually supportive whole. It is nearly impossible to pry care apart from empathy or humility apart from fairness. Yet, it is still worth examining them individually to illustrate what respect in Army leadership requires and underline how far this sort of respect is from popular models.

Regardless of which model of respect the Army ultimately adopts, it is crucial that its account of respect, like its accounts of duty and courage, be integrated on a theoretical level with the principles of military discipline and on a practical level with leaders' experiences. Army leaders should be able to look to a practical philosophy of ethical leadership that captures the rich traditions and experiences of the Army's own heroes. ***MR***

NOTES

1. Frederick William Baron von Steuben, *Baron von Steuben's Revolutionary War Drill Manual: A Facsimile Reprint of the 1794 Edition* (New York: Dover Publications Inc., 1985), 135.
2. The Army Values were unveiled in January 1998 on the heels of a comprehensive review of US Army policies on sexual harassment. The review initiated in the wake of incidents of sexual harassment and misconduct at Aberdeen Proving Ground, Maryland, found that respect was not well institutionalized in the Army, particularly in the initial-entry training process.
3. US Army Field Manual (FM) 22-100, *Army Leadership* (Washington, DC: US Government Printing Office, February 1999, draft). I gratefully acknowledge the criticisms and suggestions of LTC Jon Smidt of the Center for Army Leadership at Fort Leavenworth, Kansas.
4. See the *Living Army Values* video produced as part of the Character Development XXI initiative. In October 1998, basic combat training was expanded from eight weeks to nine weeks so new soldiers would have 54 additional hours of Army Values instruction.
5. FM 22-100, paragraph 2-21.
6. Interviews with MG Morris J. Boyd, 6 April 1998 and 21 June 1999.
7. Boyd's points give rise to critical questions about what sorts of risks one should take to improve others; hurt feelings, bruised self-esteem and minor injury, certainly, but threats of serious injury and death are more uncertain and depend on the context.
8. Most civilians are not oblivious to this idea. For example, at a screening of *Saving Private Ryan*, several members of the audience voiced disgust at a scene in which a US soldier paralyzed by fear does not prevent a German soldier from ambushing his comrades.
9. Boyd.
10. Discussions of the Aberdeen, McKinney and Hale scandals in the press were often insensitive to this issue. Even when they took up the question of abuse of power, the media tended to focus on issues of consent and manipulation, downplaying or overlooking the depth of commanders' responsibilities for their soldiers.
11. Interviews with GEN H.G. (Pete) Taylor, 1 June 1998 and 7 April 1999.
12. Harold G. Moore, *We Were Soldiers Once—and Young: Ia Drang, the Battle that Changed the War in Vietnam* (New York: Random House, 1992), 338-39.
13. Taylor.
14. FM 22-100, paragraph 2-21.
15. For one perspective on this issue, see COL Walter R. Schumm, LTC Bobbie P. Polk, MAJ John Bryan, CPT Frank Fornataro and Captain Jennifer Curry, "Treat Prisoners Humanely," *Military Review*, January-February 1998, 83.
16. I am deriving the phrase "professional soldiers" from the idea that Army leaders can warrant more or less respect depending on the quality of their military leadership. The standards that define quality military leadership are internal to the profession of arms, hence the "as professional soldiers."
17. *Bugle Notes* (West Point, NY: USMA, 1950-1951), 206.
18. LTG Robert F. Foley and MAJ Denise A. Goudreau, "Consideration of Others," *Military Review* (January-February 1996), 25.
19. Taylor pointed out that the mission must come first. If protecting the lives of particular soldiers always came first, a commander could never send them into harm's way.
20. GEN Thomas A. Schwartz, "The Third Corps: A Team of Teams" (unpublished manuscript), 1.
21. Ibid.
22. There may be some of LTG Walter Ulmer's influence here. When he commanded III Corps—and earlier when he helped conduct leadership reviews—he was famous for emphasizing power-down leadership.
23. Nancy Sherman draws a direct connection between respect and empathy in "Empathy, Respect and Humanitarian Intervention" (unpublished manuscript).
24. Interview with LTG Walter F. Ulmer, 15 June 1998.
25. Jonathan Shay, *Achilles in Vietnam: Combat Trauma and the Undoing of Character* (New York: Maxwell Macmillan International, 1994).
26. Interviews with CSM George F. Minosky, 5 August 1998 and 8 June 1999.
27. Interview with GEN Robert Shoemaker, 21 January 1999.
28. Aristotle, *The Nichomachean Ethics, Book 4*, W.D. Ross, trans. (Oxford: Clarendon Press, 1995).
29. Shoemaker.

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